

## **MULBERRY SCHOOL (GIRLS) SECONDARY - How does the education of Mulberry Pupils build confidence in their cultural identity?**

### **Introduction**

The Mulberry School Aims Statement begins with,

“The Mulberry School community in one in which each individual’s contribution is valued and respected.”

it later includes the objective of,

“Encouraging students to develop self-confidence and an understanding of, and respect for others.”

Whilst these are explicit statements of intent, they do not indicate how (or to what extent) this is put into practice in terms of the education offered to the students, nor in terms of the students’ own perceptions of what they experience in Mulberry School.

Bearing that in mind, individual Department Handbooks were examined, in order to see whether individual departments addressed the areas of cultural, religious or racial identity in specific, overt ways within the curriculum. Staff were then given a questionnaire, in order to discover whether anything was being done which was not specifically referred to within handbooks.

We also consulted the students, by use of a questionnaire, to examine their perceptions. This was used as a way of evaluating the extent to which the intentions of the school were being met in practice. The use of focus groups was considered, but was decided against. This is discussed in Section 6.

In considering the relationship between religious and cultural identity and anti-racism, the Mulberry School Anti-Racist Policy in the Staff Handbook was also examined. As this is given to every member of staff in the whole school context, it forms the basis of all further, departmental, policies. Within it is reference to religious intolerance, and how this, as a related issue,

“should be dealt with in the spirit of this policy”. *Staff Handbook, p.5 Green Section*

Hence it reinforces (and underpins) the School Aims and Objectives.

However, at no point in either the Aims Statement, or in the Anti-racist policy is there reference to the need for appreciation of other religions. Within the Acts of Worship Policy (*Staff Handbook, p.2 Green Section*) there is reference to,

“...the need for tolerance and understanding of other people.”

However, ‘tolerance’ is not always ‘positive’, in that it allows for prejudices to remain unchallenged. This is therefore an area that requires future consideration.

The outcomes of each step are given in the following sections, as are details of early issues that arose relating to the phrasing of the project itself.

## Section 1: Validity of the Question

The original question under investigation was:

How does the education of Mulberry pupils build confidence in their religious and cultural identity?

As work progressed with this project, questions started to arise about the initial question itself. During the course of administering the staff questionnaire, the following points were raised:

- One staff member suggested that the girls have, at times, ‘too much’ confidence, and this can lead to situations whereby they are critical, dismissive of, or even racist towards others who are considered ‘different’. This point is discussed in Section 4.
- Another person queried to what extent education – or more specifically, Mulberry, should seek to promote ‘religion’ and ‘cultural identity’. For further discussion of this point, see Section 4.

There is also a further issue relating to ‘race’; from a sociological perspective it would perhaps be better to refer to ‘ethnicity’, as ‘race’ is a biological factor. This has therefore influenced the nature (and wording) of the questions used in the student questionnaire (see Appendix 4).

Furthermore, the concept of ‘culture’ is also contentious, especially in terms of being separate from ‘religious identity’. Again, from a sociological perspective, ‘culture’ is a fluid concept, being the way of life of a society, consisting of the norms and values of that society. It involves behaviour that is learned and passed on from generation to generation. Within this definition, it therefore includes beliefs. Some considerable time and thought was therefore given to rewording the title, resulting in the following:

*How does the education of Mulberry pupils build confidence in their sense of cultural identity?*

This has the ‘advantage’ of being inclusive of those students who do not have a ‘religious identity’ (in that they are atheist). Whilst the number of students within that category is small, they do exist and some have been included (see Student responses, Appendix 5). Yet at the same time, if we allow for a wider definition of ‘culture’ as discussed above, it can include religion. This is useful as for many of Mulberry’s students, being a Muslim<sup>1</sup> is an integral part of their identity as a whole.

**This changed title has therefore been adopted.**

## Section 2: The School position in regard to anti-racism

As stated in the Introduction above, the Mulberry School Aims Statement begins with, “The Mulberry School community is one in which each individual’s contribution is valued and respected.”

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<sup>1</sup> Of course, what this means to each student is different. Many students have two or more expressions, eg at home and at school.

In looking at the anti-racist policy in the Mulberry School Staff Handbook<sup>2</sup>, there is clear recognition that racism can be both covert and insidious. However, it states that whilst this must be borne in mind, the policy itself addresses,

“... overt, easily-identifiable forms of racism...”

(P.5, Green, Staff Handbook)

in which religious intolerance<sup>3</sup> is also included within its spirit.

The policy lists examples of behaviour which can be regarded as racist, and then goes on to detail the procedures to be followed in the event of racist behaviour. These cover the following possible scenarios:

- Pupil to pupil
- Staff member to pupil
- Pupil to staff member

There is no reference to the possibility of staff to staff racist behaviour, so this is an area to be addressed, in that clearly such a situation is possible and procedures should therefore be in place for responding to it.

The policy concludes with a section relating to ‘Support to the Victim’. Within this there is the clear assumption that the victim will always be a pupil. This is not the case, as the earlier section of the policy identifies. Hence here, too, there is a need to re-examine the wording (and provisions) of the policy. Indeed, both of these points are specifically included in the CRE Audit ‘Learning For All’<sup>4</sup>, so the school policy may well be re-written when this audit is carried out (currently scheduled to be in the year 2001-2002<sup>5</sup>).

These issues aside, the school is clearly aware of its legal requirements, and has in place policies to ensure that anti-racist behaviour is not tolerated<sup>6</sup>, and that any incident arising is dealt with in a serious and thorough manner. However, it should be stressed that the guidelines need to be more accessible, in that every member of staff should be clear about their content and the procedures to be followed. At present they are not included in the front section of the ‘Teacher Planner’ given out to all staff at the start of each academic year. This issue is specifically addressed in the LBTH ‘Racist Incidents Guidelines’ (Draft as at 10/04/01)<sup>7</sup>, p.18 in which it makes clear that everyone must know the procedures to be followed, and be aware of who co-ordinates the reporting of all incidents. Furthermore, the Guidelines stress the need for co-operation between the school and the wider community, as well as the importance of the school following a ‘proactive’ policy,

“seek[ing] to avoid unlawful discrimination before it occurs.”

(p.8, *ibid.*)

When we move to looking at Departmental Handbooks<sup>8</sup>, whilst many specifically refer to racism, little detail is actually given beyond references to ‘challenging it’, ‘not tolerating

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<sup>2</sup> The version considered is in the Green section, dated ‘Revised 1993’.

<sup>3</sup> See ‘Introduction’ for discussion of ‘tolerance’; also Conclusion.

<sup>4</sup> Commission for Racial Equality, *Learning For All – Standards for Racial Equality in Schools*, 2000, Belmont Press. See pp 21 and 41 in particular.

<sup>5</sup> According to School Development Plan, seen June 2001.

<sup>6</sup> See Conclusion, regarding the need to move beyond simply ‘toleration’.

<sup>7</sup> I am indebted to Mui Li for allowing me to have a copy of this draft document.

<sup>8</sup> Note that the majority of Department Handbooks were undated. This should be reviewed.

it', or of 'following whole school policies' (for details, see Appendix 1). Indeed, in terms of racism, only 4 out of 21 handbooks examined make specific reference to it at all, whilst 9 out of 21 make no direct mention of the issues of culture, religion or racism at all. This suggests that there is inconsistency in approach across the school, and is therefore an area which needs attention. Of course, this will be addressed during the CRE Audit. Some departments do directly deal with the issue of racism through their subject content, such as Law, Sociology, Business Studies, English and History. It is interesting to note that in terms of the students' views of these subjects, the majority of returns suggest that they do make them feel positive about their ethnic background, even in areas in which a particular stance is not promoted. However, there was no reference to appreciating other identities, which is relevant in that ignorance often leads to stereotyping. (For further details of students' responses, see Section 6.) In terms of teaching, 56% of staff responding to the questionnaire felt that they included items in their lessons which explicitly challenge racist behaviour and/or attitudes. Clearly, this will also be included within Citizenship in the future.

However, whilst students are aware of the incipient threat of racism 'out there' in the wider world, they do not show any hint that it can, and does, exist within the school itself – and that they can be, and are, the perpetrators<sup>9</sup>. Whilst this may seem inflammatory language, it is an issue which needs to be addressed. Indeed, language usage itself is helping to create boundaries between different groups, and perpetuate both stereotypes and inaccuracies.

### **Section 3: The role of language**

An aspect of the Behaviour Management Working Party was to discuss the use of languages other than English in lessons being taught in English. Following discussion with C Jones, she agreed that this was a particularly contentious area. There are many issues that arise, including the point that use of other languages can be a way of excluding people, whether intentionally or not. Yet for many students, e.g. EAL beginners, there is much to be gained from being able to receive assistance from their peers in their mother tongue. This is an area that needs to be addressed head on – and this is already being done. The new Behaviour Management Policy specifically states that students must "speak in English unless given permission by the teacher to use another language as a learning tool"<sup>10</sup>.

However, language itself encodes power<sup>11</sup> and attitudes, and whilst some departments may raise this explicitly with students, it still remains an underdeveloped area. If we look at the students' concerns about the future in relation to their ethnic origin and religion, we see references to 'they' – which can be interpreted to many anyone different to the students – i.e. Black, white, Chinese, etc. There is a sense of difference, which in terms of the nature of responses, is seen to be negative and/or threatening. Clearly this is not always the case. During a fairly recent conversation with some Year 13 students about food, I said that my pet hate was Brussel Sprouts. A student responded with,

"Oh that's because of the way your guys cook them. We don't do that."

It was interesting that both she and another student immediately pointed out that the way she'd said this was not meant to cause any offence in terms of the assumption made. But the very fact that such assumptions are continually being encoded in the language

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<sup>9</sup> For further discussion of this point, see Section 6, Use of Focus Groups.

<sup>10</sup> Behaviour Management Policy, seen May 2001, to be introduced from September 2001.

<sup>11</sup> See N. Fairclough, 1989, *Language and Power*, Longman, London.

the students use means that differences (and often stereotypes) are being reiterated. If these continually go unchallenged, they become accepted as the norm. It is in this way that prejudices can take root, once expressed they become discrimination – and, in the extreme, racism.

Furthermore, the students may not always be aware of the connotations of their language usage. For example, in giving concerns about the affect of ethnic origin upon future study and work, one student stated that she might face difficulties,

“because some people don’t like or hate Bangladeshis or *Pakis*” [my italics]  
It is unlikely that this student is using the term ‘Paki’s’ in a derogatory context bearing in mind the nature of her statement. Yet the term itself would be regarded as derogatory by many within the Pakistani community. The fact that she may well hear it in common usage, albeit not negatively, does not – and should not – make it acceptable.

Hence language usage (as well as abuse) should be addressed in a wider, far more explicit way. This applies not only to the students but also staff. A recent example I overheard was an exchange involving a member of staff, a young (Year 7 or 8?) student, and an older woman (possibly a parent or guardian of the student), who was wearing a *burqa* and *hijab*. The member of staff, in front of the woman, turned to the student and asked,

“Does she understand English?”

The student affirmed this, so the member of staff turned to the woman, and asked,

“Do you speak good English?”

I did not hear the rest of the exchange. However, I was shocked by the insensitivity of both the manner of questions as well as their content. The assumptions made in terms of dress certainly explain the students’ concerns (see Appendix 6, and Section 6). Whilst the language used is unsympathetic and does not allow the respondent to express understanding there may also be some difficulty in some areas such as speed, without appearing ‘weak’ or ‘stupid’. Nor did it make any allowance for cultural differences – in some areas of the world, it is not customary to give a negative response.<sup>12</sup> Again, no doubt the individual would be horrified at the thought of what their actions and words implied, and it (surely?) reflects cultural rather than racial assumptions, but it clearly demonstrates the need to raise awareness of the issue in a wider context.

Furthermore, it raises the importance of ‘symbolic’ discrimination, which is to many people less obvious, but should also be recognised and challenged. How something is said, or the body language used, reflects attitudes as much as the language itself. This, again, is something that needs further attention. Whilst the school rules contain the line,

“Behave in a respectful way towards everyone in our school community” *From Draft Behaviour Policy, April 2001*

there is no specific reference to challenging symbolic discrimination and/or racism<sup>13</sup>.

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<sup>12</sup> I am thinking here of Indonesia. I am not sure if it is widespread throughout Asian as a whole.

<sup>13</sup> As a recent visitor to the school commented, even the ‘uniform’ worn by the students, and how it’s worn, sends out some interesting signals in terms of attitudes and expression. Whilst this may be seen in part as teenagers trying to subvert authority, it could also be seen as a way of reflecting ideas of power. This area was not investigated within the scope of this report, but would be an interesting area to research further. What significance (if any) is there in the fact that many students wear certain clothing, or remove on arrival at school their *hijab*? In discussion with Aisha Tasneem, she felt that the latter was simply a form of ‘teenage rebellion’ – but what is the rebellion against? Parental control, religious restrictions on dress, or what may be seen as confines of their cultural background?

A final point in terms of language usage, which arose following discussion with a member of the English Department, is the point that in fiction writing, the students seem to use western, 'white' names for their heroines and heroes, describing them as white, wearing western clothes. This may reflect the students' exposure to the mass media, particularly television output (especially soap operas?). Yet when we consider that many of the students also watch Hindi films at home, in which the heroine/hero is not white, it suggests that 'white' is still seen to be somehow more 'normal', and 'desirable'. In the past, work was done in English to challenge such assumptions, but I was told that such things 'fell by the wayside' due to pressures of time arising from SATS, etc. Clearly the pressures on the curriculum are enormous, but it would seem as if some very constructive ideas have been sacrificed for reasons of expediency – and need to be revived.

#### **Section 4: The staff view of the school's role in affecting student identity**

##### **Administering the questionnaire**

Out of 120 questionnaires (Appendix 2) circulated to all teaching staff (both full time and part time), only 34 were returned. This was despite appeals by M A Robottom during a Friday staff briefing, and also a (mid week) request made on the yellow 'cover' sheet, which most staff collect. However, bearing in mind the workload of teachers, and the fact that the questionnaire required written answers as opposed to tick-box responses, this return is actually positive. The full breakdown of questionnaire responses is given in Appendix 3.

Returned questionnaires- the female to male ratio was 30:4. Whilst the Head, and three Deputy Heads returned them, other senior teachers did not (nor did ten Heads of Department). There were five departments in which no response was received from any member at all<sup>14</sup>. In terms of the ratio of responses from Humanities/Arts subjects in relation to Maths/Science/Technology, the ratio was 26:8. Whilst time (as indicated above) was doubtless a factor, these results have implications in terms of whole-school approach to issues such as anti-racism. In the past, this has often been seen as an 'issue' for Humanities/Arts to 'deal with', yet as the Stephen Lawrence Inquiry Report indicted, the 'issue' is much wider and should involve *everyone*.

##### **Key issues:**

- 76% felt that the school should not *explicitly promote a particular religious and/or cultural identity*. Reasons included the fact that Mulberry is a non-denominational school and therefore should not promote any particular religion; and also that 'promoting' particular ideas, beliefs, etc. is not a school's role. This raises a host of questions about the nature of schooling and education. However, 70.5% argued in favour of ensuring students are exposed to a balanced range of ideas, cultures, beliefs, etc.
- 1 respondent stressed the need to promote the other (i.e. non-Bangladeshi) minorities within the school. This was picked up in several different ways by a number of staff, as some feel that the majority grouping are actually bullying and/or being racist towards other minorities within the school. As mentioned in Section 1 above, some feel that the students feel very self-confident within the school, and as a

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<sup>14</sup> Departments from which at least 1 response was received were: Art, Business Education, Drama, EAL, English, Geography, History, ICT, Learning Support, Maths, Music, PE, RS, Science, Sociology and Technology.

result exclude others (who are perceived to be 'different'). It was in this sense that a member of staff referred to some students as having 'too much' confidence. However, this raises the question of whether there is a 'correct' level, and who then is to decide it? This is therefore an issue to be explored at whole-school level.

- Several members of staff raised concerns in discussion with me about the use of languages other than English and felt that this was an area that needed to be clearly addressed (as it now is, see Section 3).
- 65% felt that they used things within their schemes of work which specifically built upon the girls' religious and/or cultural identity. Examples included drawing upon artistic ideas, using story telling, drawing on the students' beliefs, etc.
- 76% felt that they included *ad hoc* examples within their lessons which would draw upon the students' religious and/or cultural background. Examples included use of Asian woman as role models, use of Asian magazines for design ideas, drawing on home experience to explain scientific principles, etc.
- 56% include things in their lessons which directly challenge racist behaviour and/or attitudes. Examples included studying particular works in English, looking at the wider issue in Religious Studies, teaching the Holocaust in History, etc.

Overall, the majority feels that Mulberry draws on its students' backgrounds in a positive manner, and encourages a sense of worth and self-confidence in the students' identity. Bearing in mind the results of the analysis of Departmental Handbooks, it would seem as if both the explicit curriculum and implicit is coming into play here. Yet it is in the latter area that some confusing signals are being sent (if we think in terms of language and, on occasion, actions). This is an area that could afford further consideration.

### **Section 5: The view the school gives to visitors**

When looking at the view Mulberry School gives to visitors, in terms of displays<sup>15</sup>, many are of students' own work. Of those featuring other posters, out of a total of 18 counted<sup>16</sup>:

- 2 featured Asian women only
- 5 featured Asian men only
- 1 featured Asian men and women only
- 1 featured Asian and Black women and men only
- 1 featured Black men only
- 1 featured Black and White women only
- 4 featured White women only
- 1 featured White men only
- 1 featured White women and men only
- 1 featured a mix of ethnic groups including White, Asian, Black and Chinese.

So 9 posters had positive images of Asians (which reflects the ethnic background of the majority of Mulberry students), but a significantly higher proportion was male rather than female. In terms of promoting a mixed and integrated view of society, only one poster did this. Whilst this may reflect the natures of posters sent to schools, it suggests, again, a rather confused message being sent out by the school. This links to the idea of being

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<sup>15</sup> This relates only to 'public' areas such as foyers, and corridors, and not to individual classrooms.

<sup>16</sup> This was done on Friday 25<sup>th</sup> May 2001.

'proactive' (as discussed above), in that the school needs to ensure a positive, multi-ethnic, equal image is promoted.

## Section 6: The student view of the school's role in affecting student identity

Administering the questionnaire

The classes were selected at random; in some cases the Head of Year suggested a class, in others I directly asked a Form Tutor if they would be willing to participate. The classes selected were as follows:

Year	Usual class size	Present on day	Forms returned
7	26	24	20
8	25	23	23
9	26	24	24
10	25	25	25
11	23	18	18
12	22	15	14
13	14	8	8
<b>TOTAL</b>	<b>161</b>	<b>137</b>	<b>132</b>

In relation to the potential overall student population, this translates as a sample of approximately 10%.

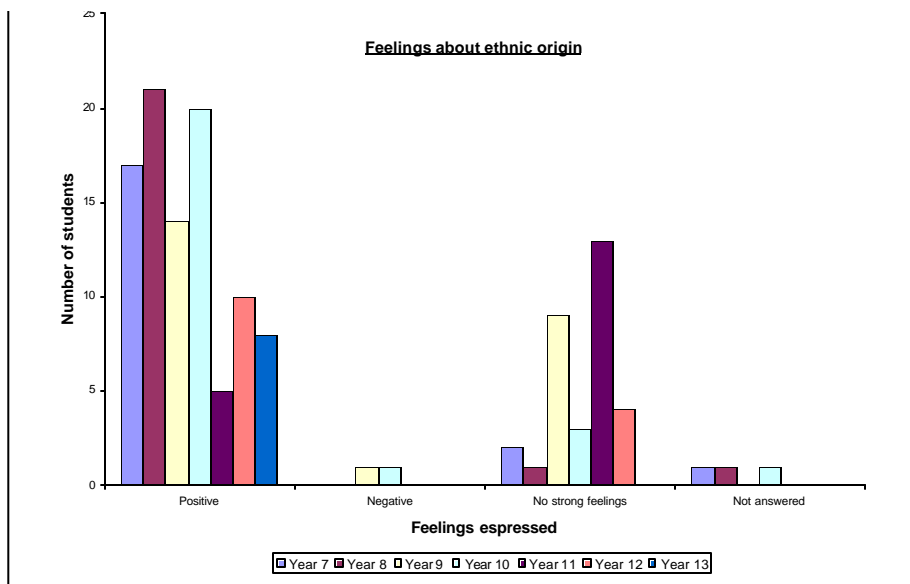
The questionnaire was administered in the week before the Easter holiday (with the majority being completed on Monday 2<sup>nd</sup> April 2001 during form period). The questionnaires were given to form teachers, together with a covering explanatory letter, who then gave them out to students, and collected them on completion.

This raises questions in relation to the manner in which the questionnaire was regarded, as this can affect results<sup>17</sup>. In looking at the students' responses, it can be seen that the following issues arose:

- students answered questions in relation to subjects they do not take (see Year 7 responses in particular), e.g. no-one below Year 12 takes Law, yet students in all years ticked responses
- students ticked more than one box, when questionnaire asks for only one answer
- students sometimes included their own categories (in Question 6), so in detailing results, a decision was taken to use the nearest box in terms of meaning (e.g. 'some' equated with 'good')
- in Question 6, some students would tick two boxes in the sections for some subjects. This therefore affected the figures given for responses (see Appendix 5)
- because of the form layout, on occasions students may have ticked the box above or below their actual choice (as in Question 6 where the boxes were particularly close together).
- students did not always give reasons when requested to do so (especially in Questions 3 and 5).

However, it was not possible (because of time constraints) to administer this in any other way. There is also the further factor of 'questionnaire fatigue', in that students are often

<sup>17</sup> See, e.g., ILEA Research and Statistics Branch, RS973/85, quoted in *Methodology Handbook, E621, 1991, The Open University*.



asked to complete sheets, especially during the Monday form period. This results in both a tendency to rush through them so that time can be spent on other matters, and also a feeling of 'Oh no, not another sheet'. This may help explain why students' ticked multiple boxes or, in some cases, all boxes in a section.

In regard to the questions asked, it was decided to make them quite closed, with few open-answer requirements<sup>18</sup>. Whilst this may have limited the range of responses, the decision was made following consultation with some Year 11 students, who pointed out that (maybe because of the 'fatigue' mentioned above), if you had to write in an answer anywhere, you would probably put 'no' because that required less effort. Whilst that may have been cynical, I feel that it probably reflects reality in many cases. Certainly, once the results were analysed, there were indications that this was the case (see Appendices 5 and 6).

Another issue that influences the results only arose once the questionnaires were completed and returned. (This is despite the questionnaire being checked by at least three 'teachers' and about six students in 11Y, before it was administered.) Two subjects were omitted from the list in Question 6: Art and Music. It was interesting to note that only two students included Music in the category 'Other', in Year 9. This is particularly unfortunate in light of the results pertaining to Dance and Drama (see below).

### Key issues:

In terms of ethnic origin (Question 1), the majority (80%) regarded themselves as British Bangladeshi, which suggests that the students have what may be almost a dual sense of identity. It was interesting to note that no one rephrased the label to Bangladeshi British. It also implies that they do not regard themselves as 'outsiders' within 'British' society. Indeed, as Chart 1 (Question 2) shows, the students are positive about their ethnicity:

### Chart 1

(Questions 3 – 5)

When we then look at how the students feel that their ethnic origin will affect their future study (Chart 2 – see end of this section), we see that there are no clear trends from year to year. Whilst uncertainty does exist for some years, it does seem related to the

<sup>18</sup> This issue was raised in discussion with C Jones, who kindly read the draft report.

fact that the students are about to leave school. This also seems to be the case in terms of religion (Chart 3 – see end of this section), with only small numbers of students expressing a possible impact. Perhaps this may reflect knowledge obtained via the experiences of older siblings, other relatives and/or friends, as well as some knowledge of the institutions in which they intend to study? Having said that, for Year 13 the impact of both ethnic origin (25%) and religion (21%) upon their future study were areas of uncertainty (in that they replied **don't know**).

When looking at the perceived impact of ethnic origin and religion upon getting a job (Charts 4 and 5 respectively – at end of this section), again more students anticipate problems, in both areas, but with a higher percentage in most year groups feeling that ethnic origin will cause most of their perceived difficulties. Again, it is difficult to see particular trends from year to year. Yet it is interesting to note that 39% of Year 11, who have recently been on work experience and should therefore have gained experience of the workplace, still felt that their ethnic origin would cause **some** difficulties in the future. However, only 6% felt that religion may cause **some** difficulties. Year 13 anticipate **a few** difficulties in both areas, but again a higher proportion anticipate them in regard to ethnic origin (63%) rather than religion (50%) – although these percentages are still high in both areas. 25% of respondents in Year 13 **don't know** the possible effect of either ethnic origin or religion. The results for lower years do not seem to offer the same clear divisions. Yet the fact that students in all years anticipate problems at all needs to be addressed.

A similar pattern in terms of Year 13's responses arises in relation to getting promotions at work (Charts 6 and 7 respectively – at end of this section). However, in Year 11 44% of respondents anticipate either **a few** (6%) or **some** (39%) difficulties in getting promotions at work in terms of their ethnic origin. When we compare this with the perceived impact of religion, only 6% think they will face any difficulty at all, with 89% feeling that religion will have no impact. Again, when we consider that Year 11 have recently gained experience of the workplace, these figures suggest either:

- they did not meet a range of people from different ethnic and/or religious backgrounds to offer role models; or
- the people they met helped establish this view (i.e. people from minorities were not in senior positions; or
- the experience and/or knowledge of family and friends generates this belief; or
- the students did not relate to their own experience when responding to the questionnaire.

This could be an area deserving of further investigation, in terms perhaps of considering the role of the media and its discussion of institutional racism, etc. in overriding personal (albeit limited) recent experience. Again, lower years also show that students anticipate difficulties, with more being anticipated in relation to ethnic origin rather than religion.

[NB I have concentrated particularly on Years 11 and 13, as they are both about to complete a particular stage of their education at Mulberry, and in the latter's case, to leave. Hence it is interesting to note their particular perceptions. However, as indicated above, that does not mean that we should not seek to address the very real concerns expressed by the other year groups.]

Overall, from the results obtained, the students are more concerned about the impact of their ethnic origin upon their future study and/or career. This is therefore an area to consider particularly when we look at the reasons given (see Appendix 6). There is a

discernible concern about facing racism, which as the students get older, is specifically stated. Whilst this may in some ways reflect a greater wider awareness (especially in light of recent media coverage of race issues) it also means that it is an area the school should address. Also, concerns about the impact of the students' religion upon their future reveal an interesting issue. From the reasons given, the impact of dress seems to cause particular concern. Taken together, these areas could easily be addressed (within the new tutorial programme currently being developed<sup>19</sup>) – and perhaps more reassurance should be given about the law and how it acts in both education and employment to prevent racial discrimination. Indeed this is a recommendation in the CRE Audit Pack<sup>20</sup>.

In regard to more general concerns about attitudes and prejudices (a word frequently used in the responses), again this is an area that requires attention, and should receive it in the new tutorial programme. One possible reason for such concerns is (as in the case of fears re: employment) ignorance or limited experience of a wider, mixed society. The students are aware that they will one day enter that, but because their experience is so limited, they are (understandably) worried and/or concerned about 'the unknown' (as we all are!). Following a meeting with Carol Jones, this is certainly on the agenda for the tutorial/PAL/Citizenship courses currently in development. Again the findings of the CRE Audit will also doubtless be of relevance here, as are the recommendations made in regard to guidance and careers education<sup>21</sup>.

When we look at the students' responses to [Question 6](#), (*How do the subjects you study at Mulberry affect the way you feel about your ethnic origin and religion?*) again we see confidence in areas that draw upon many of the students' existing knowledge and experience (especially Bangladeshi heritage and Religious Studies, and least confidence in areas that feel 'strange' (particularly French and Spanish). However, we must treat these results with caution as the view of the subject as a whole and/or the teacher could well play a decisive role in influencing the responses (especially in the younger students).

However, the most interesting issue arises in relation to Dance and Drama. Whilst both subjects draw upon aspects of many of the students cultural backgrounds in terms of diversity and generating knowledge and understanding of different traditions (see references in Appendix 1), they are the very subjects which cause the students most 'problems' in terms particularly of their religious background. This is because [some] students are taught that Islam prohibits all aspects of public performance<sup>22</sup>. The fact that dance involves both exposing the body, often in a provocative manner, as well as music - which again a strict interpretation of Islam prohibits<sup>23</sup> - makes this subject particularly 'problematic'. Hence the students are receiving one message at home (and at the mosque) which is contradicted, or called into question, at school. Aisha Tasneem suggested that this could lead to serious clashes of conscience. She also pointed out the often contradictory message the students may also receive at home, in that many families watch Hindi films (which feature a great deal of singing and dancing), often

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<sup>19</sup> The planning of the new PSHE programme is due to start in June 2001.

<sup>20</sup> CRE - *Ibid*.

<sup>21</sup> See p.37, CRE – *ibid*.

<sup>22</sup> I am indebted to Aisha Tasneem of the RS Department for her explanation of this topic.

<sup>23</sup> Music, in a strict interpretation of Islam, is regarded as 'the work of the devil'. Wind instruments are particularly disapproved of, as are instruments made of skins. Recent attitudes to music seem to be changing, in that some Islamic music is becoming more 'acceptable', especially if the lyrics are considered to be 'pure'. Hence it may be more an issue of the lyrics rather than the music itself now.

together, yet again this is against their religious teaching. In regard to drama, the issue does not seem to be so 'clear-cut', in that drama is not regarded as immoral in the way that dance is. However, it could be the issue or message of the drama that could be problematic, if it is felt to be contradictory to religious teaching. Following discussion with members of the Drama Department, I was told that for some students drama is problematic in that it is an imitation of life – 'lying' – and that humans should not be imitating god, or attempting to 'give life' to something, as only god can do that. When such dilemmas are encountered, an open discussion is held, which can involve members of the RS Department as well as one of the local Imams, who is invited into school to mediate. (This approach is also taken in relation to students studying music.) It seems that there is a standard approach taken, but one that is certainly not openly known about throughout the school. Hence more clarity and openness would be useful, as well as raising awareness amongst all staff of some of the dilemmas the students may face.

Whilst the percentage does not change significantly between year groups (beyond reflecting the decreased numbers who study dance and/or drama higher up the school), in Year 9, 6.5% of total responses in relation to religion felt that the impact of these subjects was bad<sup>24</sup>. However, these subjects are often very popular with students (perhaps because they allow so much freedom of expression and experience?), as is shown by the fact that for the academic year 2001-2, almost the whole of Year 9 has chosen to take EPA in Year 10-11, with 54 students choosing drama as one of their options. These same subjects are also greatly valued in the wider cultural community of the West. Hence the students are also facing a dilemma in terms of different cultural values, which I feel needs to be directly addressed within the school.

Another point raised during discussion in relation to Drama was in terms of how the students portray aspects of Bangladeshi life, especially in terms of the family. I was told by several people that the students almost invariably use comic voices for Bangladeshis, and if the play is set in Britain, portray women in a positive, proactive way. This is less so if the play is set in Bangladesh. Whilst this may reflect experience to some extent, it would be interesting to explore the use of humour/comedy – is it a way of expressing East - West dilemmas in a 'safe' forum? This could be explored in the future, through use of focus groups. In many situations, the students give characters Western names, as in writing fiction (see Section 3 above). Again, this could be explored – and challenged – further.

Subject-wise, it therefore seems as if most Departments (except Dance and Drama, for the reasons discussed above) are 'doing ok' in terms of creating a sense of security about identity. However, there is still room for improvement. Ways to do this therefore need to be considered, and implemented as soon as possible.

Perhaps not surprisingly, those students who said they took part in groups and activities outside school ([Question 7](#)) felt that it had a predominantly positive effect upon them ([Question 8](#)). When looking at what these activities include (details given in Appendix 6), they do not, on the whole, include dance and/or drama (those students that do participate in such activities also stated that they were not Muslim). Hence the activities do not 'clash' with cultural values expressed by some of the girls' community.

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<sup>24</sup> In discussion with Aisha Tasneem, she did not think the age was particularly significant.

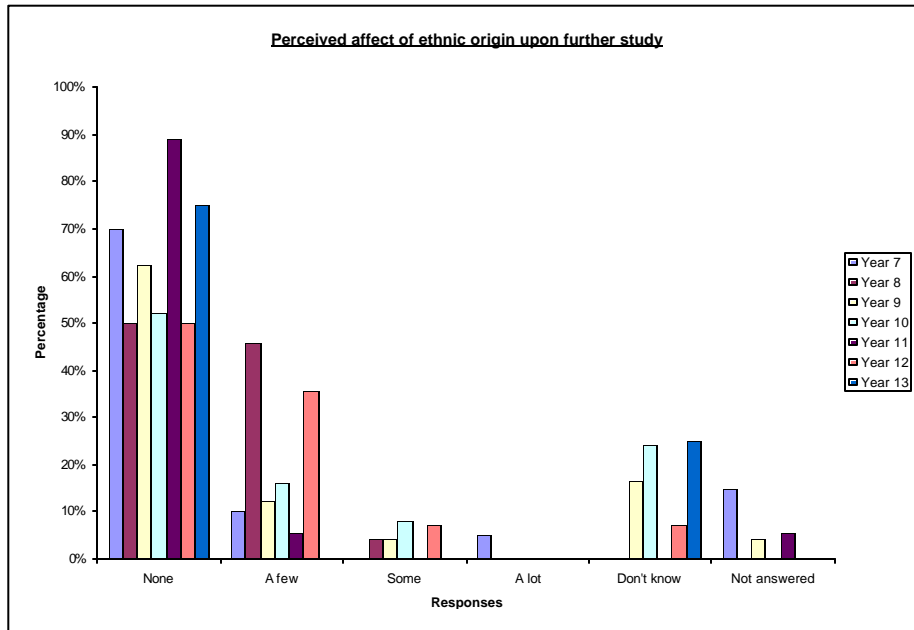


Chart 2

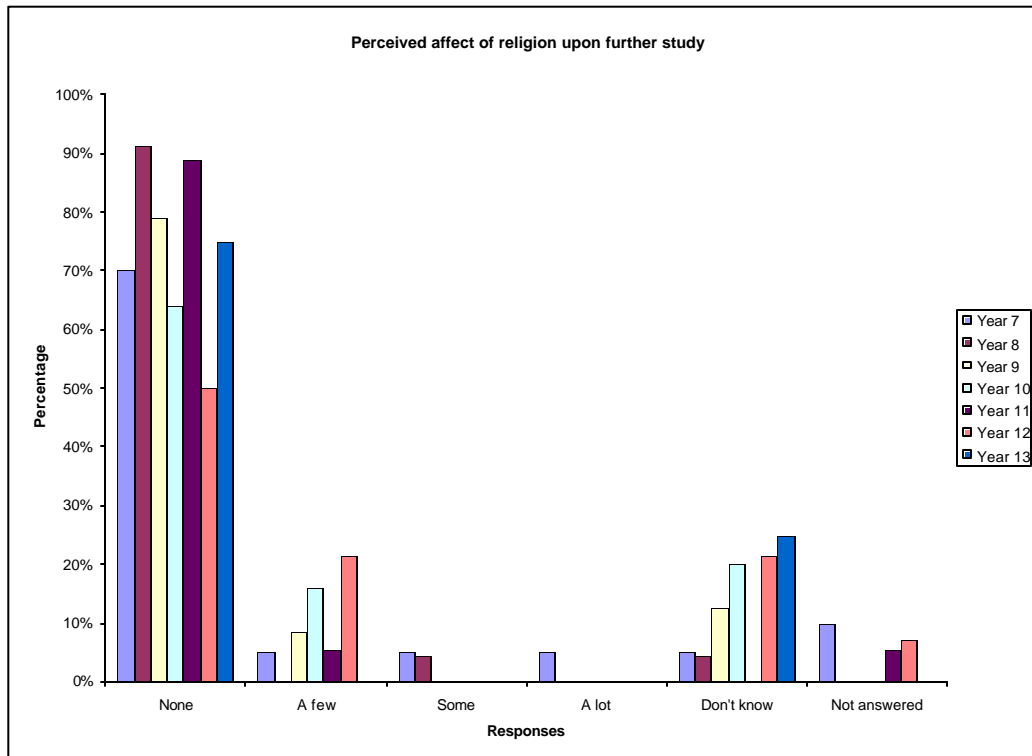


Chart 3

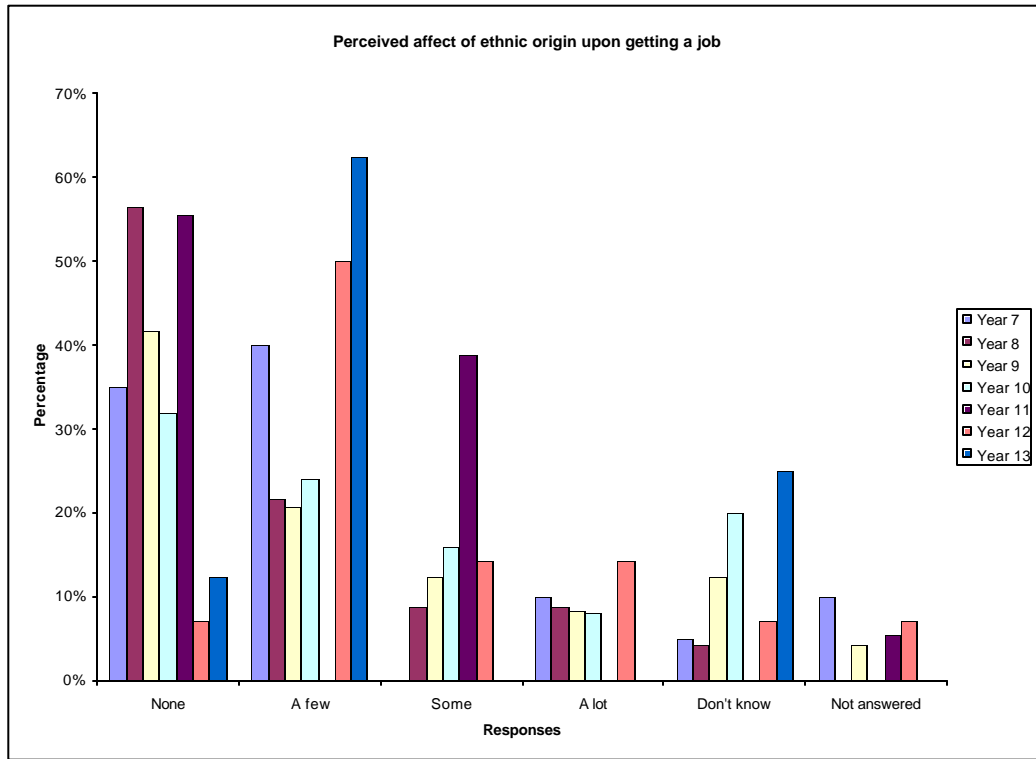


Chart 4

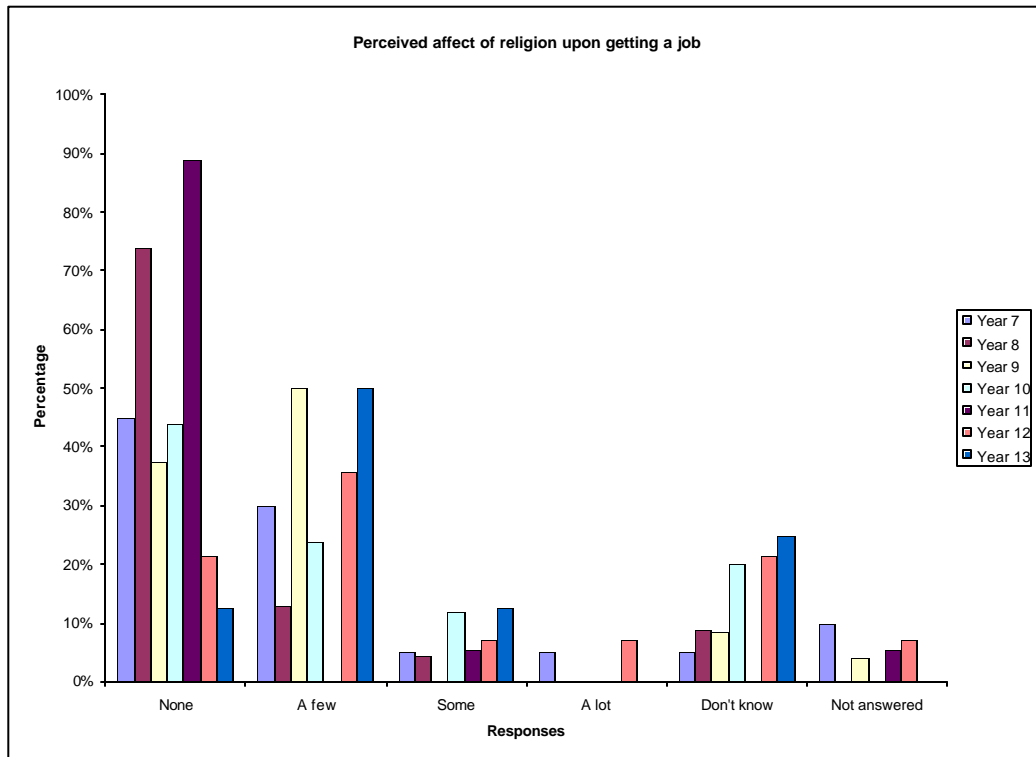


Chart 5

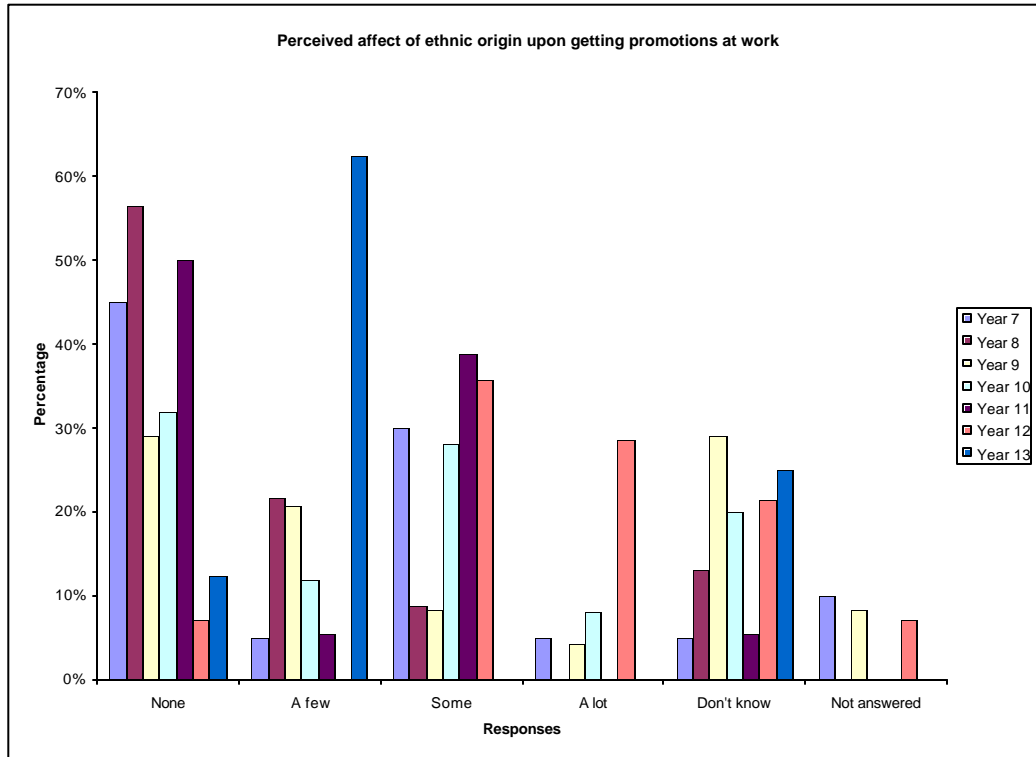


Chart 6

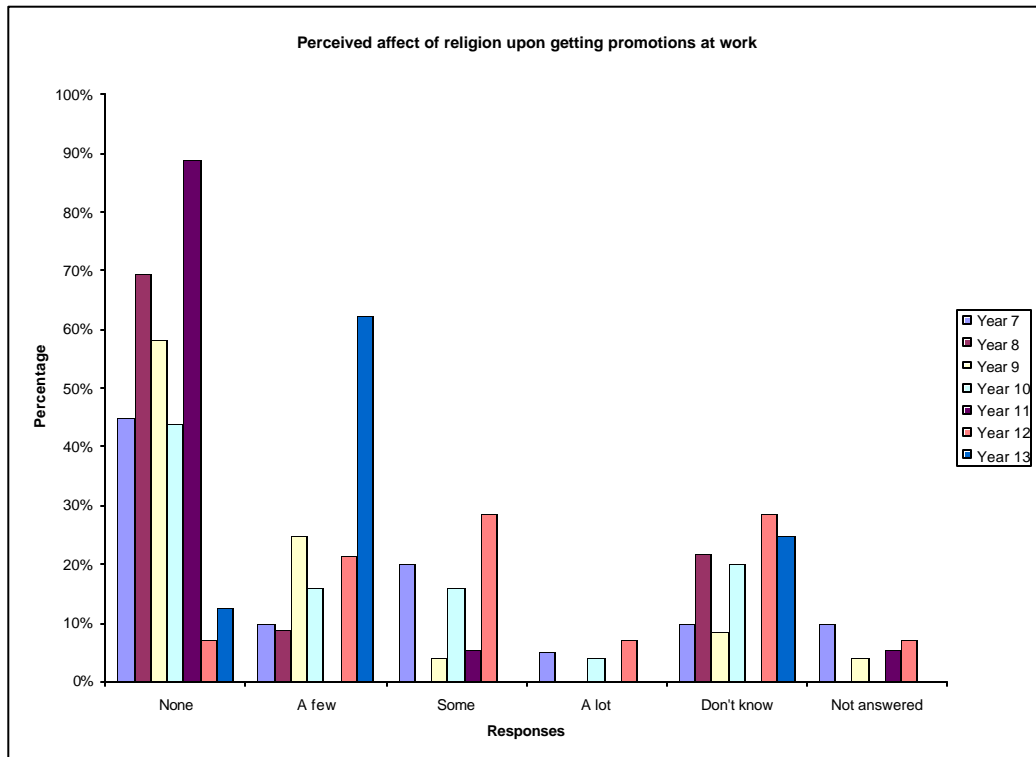


Chart 7

## Use of Focus Groups

The use of focus groups was considered, as an alternative to the questionnaire or as a follow-up to it. However, I eventually decided against using focus groups as I was concerned about the implications of confidentiality. As the students are aware that I teach at Mulberry for three days a week, they may not have felt that anything they said would be kept confidential. Alternatively, there may have been an expectation that if something was said in my presence as *facilitator* that would require further (school) action, then I would be able to ensure it was done since I am a teacher. It would have been particularly interesting to have used focus groups with different ethnic groups, as well as hearing the voices of those students who are Muslim and of Asian ethnicity, but not necessarily whose families come from Bangladesh, and from Muslim students from other ethnic backgrounds.

Perhaps in the future this may be explored along with the issue of students who seem to have 'too much' confidence in terms of their treatment of others. For example, there do seem to be socio-economic divisions between students whose families come from different regions of Bangladesh. It is within this context that some students are at times 'racist' to others<sup>25</sup>.

## View from two former students

As a follow-up to considering the views of current students, I was also able to ask a former student about her experiences. Afsia<sup>26</sup> left Mulberry in 1996, after completing her studies in the Sixth Form. She explained<sup>27</sup> that whilst at Mulberry, she felt,

“very British, English even”,

but that this changed at about the time she left school, and she now regards herself as Bangladeshi. In terms of her ethnic background and religion, Afsia felt it had no impact upon her studies at Mulberry, and has not caused any problems since. However, she did point out that her religion made her decide against a career in the City, and is aware that since she has started to wear a scarf now, some people don't always know how to react to her. What Afsia did strongly feel was that Mulberry was “a very insular place”, and that,

“racism, however subtle, is something which is encountered, but at Mulberry its not really touched on. Being such an insular school and community ... it can come across as a bit of a shock when you see it really exists or have to face it yourself.”

This view was echoed by another student, Rosehanna<sup>28</sup>, who has just completed her studies in Year 13. She, too, felt that Mulberry, “kept us in too much of a safety net”, and did not prepare students for the possibly of encountering racism beyond the school gates. Indeed, she went further in saying that,

“...we cannot say that students from Mulberry are [always] the victims of racism; to the contrary there are cases where Mulberry students themselves are the people who are racist.”

Rosehanna felt this was largely result of suspicions and unchallenged stereotypes that the students hold within the sheltered environment the school seems to create. Judging

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<sup>25</sup> This reflects the definition of racism in terms of power relations reflecting social, economic and political divisions (albeit not in terms of colour) as defined by Macpherson.

<sup>26</sup> Afsia Khanom kindly gave her permission for her name to be used in this report.

<sup>27</sup> Via email correspondence and a questionnaire based upon that given to current students, as in Appendix

4.

<sup>28</sup> Rosehanna Chowdhury kindly gave her permission for her name to be used in this report.

from some of the questionnaire responses (see Appendices 5 and 6), these views are echoed by current students. Hence the issue of encountering racism needs to be addressed directly and openly – including how to respond if/when faced with it.

Furthermore, Afsia felt that more should be included about issues such as drugs (including alcohol) and sex education. Whilst these issues are included within the tutorial programme, some current students (in 11Y) felt that they were often 'done' in lower years, but felt that by the time they were old enough to appreciate the complexity of the issues, e.g. in Year 11, they were never referred to. This will hopefully be included within the new tutorial programme currently under development.

Both Afsia and Rosehanna also felt that students should be given more responsibility (for their courses) as well as better careers advice, particularly in terms of further study at university. This is particularly pertinent, when it is considered how many young women seem to remain in Tower Hamlets and lack the confidence (?) to go further afield. Whilst economic factors may play a role here, uncertainty and indeed lack of knowledge about the alternatives are certainly also factors. Hence this needs to be addressed.

Whilst Afsia and Rosehanna give only two former students' views, their comments raise some thought-provoking issues, which relate to those given by current students. I therefore feel their experiences could certainly be used in a constructive way, as outlined below.

## **Conclusions**

Overall, it appears that Mulberry School for Girls is achieving a great deal in terms of building confidence in the students' sense of cultural identity. In many areas they are positive and even in subjects which present them with personal dilemmas, the students seem able to reach at least a compromise, in that they choose those same subjects and profess to enjoy them. In regard to the future, the majority of the students seem confident, although there are some qualms about the possibility of encountering racism, and prejudice in relation to their religion (particularly in terms of dress).

The report has also revealed several areas which the school to address in a more open and consistent manner. As the examination of the various departmental handbooks showed, there is not a consistent approach, even in terms of including references to anti-racism and equal opportunity. The fact that handbooks are often undated (to avoid continual rewriting?) needs to be addressed, as they should be reviewed, and updated where appropriate, on a regular basis. The feedback from staff questionnaires suggests that there is an element of feeling that such issues (including creating student awareness and confidence in their cultural identity) are essentially the preserve of the Humanities. Yet as both the CRE Audit Pack and the forthcoming LBTH Racist Incidents Guidelines point out, this is certainly not the case. Furthermore all staff need to be aware and confident in all school policies, including the anti-racist policy. This should be included in the front of the 'Teacher Planner' so that it is easily accessible at all times.

Clearly, some school policies are currently under review, so it is likely that some of the issues raised within this report will be addressed within those reviews. Furthermore, the CRE Audit (scheduled for 2001-2) will also address some of the issues raised herein. An aspect of this could be to review the use of 'tolerance', and instead work towards

'acceptance' (as discussed on p.3, Introduction). This would demonstrate a more proactive rather than reactive commitment.

### Other Recommendations

- Present the findings to the Governors, along with recommendations, in order to facilitate the development of an action plan for their implementation.
- Within the new Citizenship/PAL/Tutorial programmes – ensure that students are informed about their rights/the role of the law. Also use this to extend knowledge of 'wider world' beyond the bounds of school and the students' home life. As discussed above, Carol Jones is currently co-ordinating work on this.
- Challenge assumptions, etc directly, possibly through use of e.g. role-play. Some may not find this easy, so it may be necessary to arrange some form of further training/INSET for staff. This will also link to the above point. Openness is imperative – whether it be in terms of language, actions or topics discussed. Also in relation to this, consider and address the dilemmas faced by some [many?] students, in relations to 'culture clash'.
- The School Development Plan 2001/2002 shows that Behaviour Management will be addressed in the Autumn Term 2001/2, with work on issues such as racism via language forming a part of it.
- Openly explore (with the students) issues such as the use of names in fiction writing, drama, etc. Also in terms of the image the school presents to the outside world. Again this relates to the need for openness.
- Re-evaluate the careers programme, ensuring that issues such as prejudice, discrimination and racism in the workplace are addressed before the students do **any** work experience. Also extend the advice given to Post-16 students, especially in relation to further study beyond Tower Hamlets/East London.
- If possible, set up a mentoring system with members of the wider/business community. In the past, women came to speak to Year 9 as part of International Women's Day – rather than a one-off, why not build it into a programme (perhaps linked to careers)?
- Invite past students to come back to school, to share their experiences (and whether they met up with their expectations). As Afsia's experience shows, there is a great deal that could be learned from this approach.
- Develop links with other schools in different areas, with different ethnic mixes – and run an 'exchange. It only need involve small groups (in any year group), which then 'feed back' to their peers. (Understanding always removes fear.)
- The Draft LBTH Racist Incidents Guidelines refer to the need to ensure that,

"It is vital that all young people have an understanding of British and European history with specific reference to Colonialism and Imperialism and the part they played in the history of racism and the dehumanisation of the Black community."  
(p.13, *ibid.*)

This is a sensible and actually relatively easy idea to put into practice. However the History Department schemes of work relating to these issues may need to be reviewed. If so, time and resources will have to be given to the members of that department to allow them to fully address this topic.

Finally, in all actions that are pursued, it is essential that the Senior Management Team give their full backing and involvement to ensure that a consistent, integrated, whole school approach is taken.

### Addendum:

**Following discussion with Dame Robottom, a further recommendation has been added:**

- **At LEA level, review admissions policy. If this were more flexible (e.g. to allow allocation of places pro-rata to applications), it would create a more ethnically diverse student body.**

## APPENDIX 1 – DEPARTMENTAL HANDBOOKS

The various handbooks were examined to see if there were any particular ways in which different departments addressed either anti-racism, and/or anything which builds upon the students' cultural and/or religious backgrounds. This was part of a wider consideration of the role of the school curriculum in relation to the above areas – in this case the explicit curriculum.

*All handbooks up to the dotted line----- were obtained from M.A.Robottom's office. Those after the line came direct from the departments concerned. Despite requesting Heads of Departments for their most up to date copies of departmental handbooks, only those departments below the dotted line provided them. (NB there is no significance to the order of handbooks described below.)*

### **Media Studies Department Handbook (undated)<sup>29</sup>**

**Nothing explicit, although students are taught to examine media representation of gender, race, class, age or sexuality. Within the Equal Opportunities section there is a reference to the need to avoid being 'partisan'<sup>30</sup> – to be able to recognise 'the best' in whatever form.**

### **Design and Technology Department Handbook (undated)<sup>31</sup>**

Within the aims and objectives section there are statements with implicit implications but nothing explicit. Closest to being explicit is:

“increase their understanding of the physical, social, intellectual and aesthetic needs of people which change throughout life according to circumstances”. (p3)

There is no explicit section relating to equal opportunities, although the handbook does refer to working with the EAL and LS Departments, as well as supporting the MAP policy.

### **Physical Education Department Handbook (undated)<sup>32</sup>**

Has section specifically relating to equal opportunity – specific reference is made to,

“... especially considering we are a single sex girls school and taking into account the ethnic make-up of the school.”

States that the department therefore seeks,

“... to provide the students with as many varied experiences as possible...” (p9)

Full participation by all is encouraged. Also,

“[t]he department encourages the fostering of respect for fellow human beings and continual questioning of stereotypes which limit students' behaviour and achievement.” (p9)

Detailed reference to differentiated learning – specifically related to different activities.

There is also a section entitled 'Spiritual and Moral Development' (p18), which addresses the areas of: teamwork; co-operation; respect; leadership; responsibility; personal challenges; sportswomanship. However, the detail seems more 'moral' orientated.

### **Learning Support Department Handbook (undated)<sup>33</sup>**

Whilst discussing its role within the whole, the handbook points out that the LS Department's curriculum planning,

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<sup>29</sup> Last exam results quoted are for 1997.

<sup>30</sup> Page reference not given as pages are unnumbered.

<sup>31</sup> Last exam results quoted are for 1997.

<sup>32</sup> No exam results included, by from staff lists, its at least a year old.

<sup>33</sup> Reference to Code of Practice Statistics dates it to 1997/98.

“... is informed by a recognition of all cultures, positive images of women, and bi-lingual texts...display work and resources have a similar emphasis and reflect the differences, language [sic] and culture [sic] of the pupil intake.” (p2, Section A)

Note that the above references are singular. Furthermore, the department encourages literacy in the student’s first language as well as English. Members of the department are active in all areas of school policy making (Anti-Racist review). Materials are to be anti-sexist and anti-racist (p6, Section C), as well as,

“...[being] intended specifically to promote positive images of the variety of our intake which includes pupils with disabilities and girls from different religious and cultural backgrounds.” (p10, Section C)

### **EAL Department Handbook (undated)<sup>34</sup>**

Reference is made to adhering to school policies, with the addition that materials used are, “monitored for positive images of women and girls and are chosen to represent a variety of cultures to reflect the range found in society.”<sup>35</sup>

### **Information Technology Department Handbook (undated)<sup>36</sup>**

**Nothing specific, other than references to developing “awareness of social, economic and political consequences of the use of IT for individuals and society”<sup>37</sup>, and in terms of assessment,**

**“We recognise that positive and constructive feedback help to develop a positive self image in the student.”**

### **Music Department Handbook (undated)<sup>38</sup>**

Within the department aims, there is reference to drawing on personal experience and also to developing “an awareness of music traditions and developments in a variety of cultures”<sup>39</sup>. However, there is nothing specific beyond that.

### **Expressive Arts Faculty Handbook (undated)<sup>40</sup>**

Within the introduction reference is made to the use of “challenging ways of working in which issues of gender and discrimination on grounds of age, race or ability are applied to educational practice”<sup>41</sup>. There is also a separate section (4), which discussed arts education and cultural heritage, in which it stresses the importance of drawing both on the students’ own culture as well as exploring others. [NB This faculty includes Art, Drama, Film and Music.]

### **Art Department Handbook (undated)<sup>42</sup>**

Reference made to drawing on personal experience in terms of observation, etc. and this is reflected in the use of themes within the department’s teaching/ schemes of work. (Attempts are made to develop strong links with the wider community through public display of students’ work.)

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<sup>34</sup> From references within the handbook, it can be dated to 1998.

<sup>35</sup> Page reference not given as pages are unnumbered.

<sup>36</sup> Footers suggest that it was updated in 1998.

<sup>37</sup> Page reference not given as pages are unnumbered.

<sup>38</sup> Meeting Schedule included dates it 10 1999/00.

<sup>39</sup> Page reference not given, as pages are unnumbered.

<sup>40</sup> Examination results date it to 1997.

<sup>41</sup> Page reference not given, as pages are unnumbered.

<sup>42</sup> Examination results date it to 1997.

### **Geography Department Handbook (undated)<sup>43</sup>**

There is a section referring to 'Spiritual and Moral Issues' (p3) which essentially echoes government criteria. There is nothing specific to Mulberry students.

### **Health and Social Care Handbook (undated)<sup>44</sup>**

Nothing specific – essentially it is a description of the course and its assessment.

### **Drama Handbook (undated)<sup>45</sup>**

This details the courses taught in Key Stage 3 only. No other information is included. See EPA Handbook.

### **Science Department Handbook (undated)<sup>46</sup>**

Nothing specific in relation to culture, religion or anti-racist behaviour.

### **Maths Department Handbook (1998-99)**

Within the section on general educational aims, there are references to developing, "the pupils' physical, emotional and spiritual development [and] ... attitudes appropriate for a multicultural society"<sup>47</sup>.

Within the aims specifically for mathematics are,

"[to] be able to appreciate and value the contribution of all cultures to Mathematics; [and] develop an understanding of ... Mathematics in a historical, cultural and social context".

There are also references about encouraging 'confidence' in a general sense.

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### History Department Handbook (March 2000)

**Specific references to understanding different views (this is an integral element of the study of History), and promoting multiculturalism, anti-racism and challenging gender stereotypes (p4).**

### Languages Department Handbook (undated)<sup>48</sup>

**In reference to Bangladeshi heritage, there is the stated aim,**

**"[t]o reinforce pupils' cultural identity." (p2)**

In terms of common (to French, Spanish and Bangladeshi heritage) aims, there is that of offering "insights and access to the culture concerned" (p2). Attempts are made to develop links outside school, in terms of the Tower Hamlets Education and Business Partnership and also a Language Liaison Project with a city law firm.

### **Business Education Department Handbook (September 1999)<sup>49</sup>**

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<sup>43</sup> Development Plan and other inclusions date it to 1998/99.

<sup>44</sup> Development Plan and other inclusions date it to 1998/99.

<sup>45</sup> No references given to date it at all.

<sup>46</sup> References within it date it to 1996.

<sup>47</sup> Page reference not given, as pages are unnumbered.

<sup>48</sup> Reference to staffing dates it to 2000.

<sup>49</sup> A 2000 edition has been written but was unavailable due to computer problems.

There is a section on equal opportunity, which is general. However, it does point out that as much of the workplace has been controlled by men, this is an area students are prepared to challenge. Active links are made with the wider community within the context of the subject.

### **Religious Education Handbook (2000)<sup>50</sup>**

Within the department, there is a focus on Christianity and Islam at GCSE, although all religions are covered lower down the school. There is also emphasis on the importance of avoiding the equation of 'belief' with 'truth'. The handbook also describes the aim of,

"enhancing] their spiritual, moral, cultural and social development" (p3) especially in terms of ensuring a 'spiritually and morally developed person' in which confidence and courage is a key element. In this the department draws on the girls' beliefs and backgrounds but also seeks to develop their understanding further, both in their own religion but also in terms of other faiths.

### **English Department Handbook (1998)<sup>51</sup>**

This included the aim,

"to understand the relationship between language and power: to learn how to recognise and challenge discrimination/manipulation on the grounds of race, sex and class" (HBAIMS.DOC)

Within a general section on aims (possibly an earlier edition of the above?), there is the comment,

"[t]here is a relationship between language and power and we aim to show pupils how to recognise and challenge discrimination or manipulation." (hbenddep.doc)

There is also a separate equal opportunities section (HBEQOPPS.DOC), which again considers the role of language in ensuring equality and challenging discrimination.

### **Sociology Department Handbook<sup>52</sup>**

Within the aims and objectives section<sup>53</sup> there is the following,

"(b) The department aims to support the spiritual, moral and cultural development of students."

Within the section on department policies, there is a specific section on equal opportunities, in which the department supports whole school policies, as well as the importance of exploring issues such as 'ethnicity, gender, social class, age', etc. in an equal and balanced manner.

Law Department – no handbook is produced for this subject.

### **Dance Department Handbook<sup>54</sup>**

Dance forms part of the EPA Faculty, therefore much of the content is reflective of that fact. Within the introduction<sup>55</sup>, there is a commitment to,

"... generate a firm interest and understanding of all equal opportunities [sic] issues of race, class, ability and gender."

Within the departmental aims and objectives, there is reference to using dances from a range of cultural traditions "around the world", as well as developing awareness and understanding of

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<sup>50</sup> Stored on disk.

<sup>51</sup> Stored on disk. A note accompanied this from the HOD, "slightly out of date but relevant". The most recent files dated to 1998.

<sup>52</sup> Undated, but references within it date it to 1998. NB this department includes Sociology, Economics Government & Politics, and Psychology.

<sup>53</sup> Page reference not given, as pages are unnumbered.

<sup>54</sup> Undated, but contents suggest 1996.

<sup>55</sup> Page reference not given, as pages are unnumbered.

choreographic trends “within an historical context with particular reference to multi-cultural traditions”. There is also a commitment to performance (by students) within the wider community.

## APPENDIX 2 – STAFF QUESTIONNAIRE ANTI-RACISM PROJECT

Dear Colleague,

As you may be aware, following the Stephen Lawrence Inquiry, certain recommendations were made to ensure that institutional racism was addressed and stamped out. A result of this is that Mulberry School for Girls has received funding for a project to explore the question:

‘How does the education of Mulberry pupils’ build confidence in their religious and cultural identity?’

This will be approached in several ways, including student and staff surveys. Please don’t groan at this point – but I’m now asking you to spend no more than about five minutes completing the following questionnaire.



Your name.....

1. Whilst as teachers we have to ensure that there is no race, gender, or age discrimination in our teaching, do you think that we should explicitly promote a particular religious and/or cultural identity? (*E.g. that of our students?*)
2. Within your schemes of work, do you have anything that specifically builds upon the girls’ religious and/or cultural identity? (*E.g. studying Islamic patterns?*)
3. Is there anything you do within your lessons (which may not be detailed in the scheme of work) that specifically relates to the girls’ religious and/or cultural identity? (*E.g. use examples of successful Asian women in displays?*)
4. Is there anything you do in your teaching to explicitly challenge racist behaviour and/or attitudes? (*e.g. anti-Semitism in Nazi Germany*)

If you have any queries, or would like to discuss any of the above, please don’t hesitate to speak to me! I would be **very grateful** if you could return this questionnaire (to my pigeonhole) by Friday 9<sup>th</sup> March.

**Thank you very much for your help.**

Paula Hailstone

## APPENDIX 3 – STAFF QUESTIONNAIRE RESPONSES

The results have been analysed as follows:

5. Whilst as teachers we have to ensure that there is no race, gender, or age discrimination in our teaching, do you think that we should explicitly promote a particular religious and/or cultural identity? (*E.g. that of our students?*)

**NO:** 26 responses (of which 6 were a straight 'no', and 20 carried a rider about the importance of promoting equality).

**YES:** 8 responses (of which 4 were in relation to providing a balance and 1 stated that we should promote non-Muslim minorities within the school).

6. Within your schemes of work, do you have anything that specifically builds upon the girls' religious and/or cultural identity? (*E.g. studying Islamic patterns?*)

**NO:** 11 responses

**YES:** 22 responses (including 2 which stated that they used the students' background but felt that they didn't actively build upon it).

**NOT GIVEN:** 1 response.

7. Is there anything you do within your lessons (which may not be detailed in the scheme of work) that specifically relates to the girls' religious and/or cultural identity? (*E.g. use examples of successful Asian women in displays?*)

**NO:** 6 responses (including 2 which stated that they taught subjects which would at times relate to students' background but did not actively use it).

**YES:** 26 responses.

**NOT GIVEN:** 2 responses.

8. Is there anything you do in your teaching to explicitly challenge racist behaviour and/or attitudes? (*e.g. anti-Semitism in Nazi Germany*)

**NO:** 12 responses (including 3 which stated that 'racism' was included within their subject content, and 2 which stated that their teaching did not include anything specific, but they would challenge any racist behaviour and/or attitudes).

**YES:** 19 responses.

**NOT GIVEN:** 3 responses.

#### **APPENDIX 4 – STUDENT QUESTIONNAIRE**

**NB Student questionnaire included does not include the boxes. It is not currently possible to include a 'complete' version (with boxes) at this time.**

*Your form has been selected to take part in a survey of Mulberry students. This is to find out what your views are on how Mulberry treats you in relation to your background and beliefs. It will also help us find out what you think we need to change.*

*Please complete this on your own, giving **your own answers**. If you are unsure of any of the questions, either ask your teacher for help, or leave that question unanswered.*

**Please write in your year \_\_\_\_\_**

1. How would you describe your ethnic background? (*tick one box only*)
- Bangladeshi** **Chinese**



History  
Geography  
Dance  
Drama  
Film  
Media Studies  
PE  
Business Studies  
Law  
Sociology  
RS  
Other (please specify)

7. Do you belong to any clubs or groups outside school?

Yes

No

If 'yes', please say what they are \_\_\_\_\_

8. If you answered 'yes' to Question 7, how do these activities make you feel about:

(tick one box only)

**positive**

**negative**

**no difference**

a) Your ethnic background

b) Your religious beliefs

**Thank you very much for completing this questionnaire.**



## APPENDIX 5 - STUDENT QUESTIONNAIRE RESULTS

1. How would you describe your ethnic origin?

<i>Year Group</i>	<i>Bangladeshi</i>	<i>British Bangladeshi</i>	<i>Asian</i>	<i>British Asian</i>	<i>Black</i>	<i>Chinese</i>	<i>Mixed</i>	<i>White UK</i>	<i>White other</i>	<i>Other</i>	<i>Total</i>
7	0	18	0		0	0	1	0	0	1	20
8	0	21	0	2	0	0	0	0	0	0	23
9	2	20	0	1	0	0	1	0	0	0	24
10	2	20	0	3	0	0	0	0	0	0	25
11	3	9	1	1	1	2	0	1	0	0	18
12	3	11	0	0	0	0	0	0	0	0	14
13	1	7	0	0	0	0	0	0	0	0	8
<b>Total</b>	<b>11</b>	<b>106</b>	<b>1</b>	<b>7</b>	<b>1</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>132</b>

2. How do you feel about belonging to the group you ticked?

<i>Year Group</i>	<i>Positive</i>	<i>Negative</i>	<i>No strong feelings</i>	<i>Not answered</i>	<i>Total</i>
7	17	0	2	1	20
8	21	0	1	1	23
9	14	1	9	0	24
10	20	1	3	1	25
11	5	0	13	0	18
12	10	0	4	0	14
13	8	0	0	0	8
<b>Total</b>	<b>95</b>	<b>2</b>	<b>32</b>	<b>3</b>	<b>132</b>

3. Do you think your ethnic origin will cause you difficulties in the future in any of the following:

<i>Year Group</i>	<i>Situation</i>	<i>None</i>	<i>A few</i>	<i>Some</i>	<i>A lot</i>	<i>Don't know</i>	<i>Not answered</i>	<i>Total</i>
<b>7</b>	Further study	14	2	0	1	0	3	20
	Getting a job	7	8	0	2	1	2	20
	Promotion	9	1	6	1	1	2	20
<b>Subtotal</b>		<b>30</b>	<b>11</b>	<b>6</b>	<b>4</b>	<b>2</b>	<b>7</b>	<b>60</b>
<b>8</b>	Further study	12	11	1	0	0	0	24
	Getting a job	13	5	2	2	1	0	23
	Promotion	13	5	2	0	3	0	23
<b>Subtotal</b>		<b>38</b>	<b>21</b>	<b>5</b>	<b>2</b>	<b>4</b>	<b>0</b>	<b>70</b>
<b>9</b>	Further study	15	3	1	0	4	1	24
	Getting a job	10	5	3	2	3	1	24
	Promotion	7	5	2	1	7	2	24
<b>Subtotal</b>		<b>32</b>	<b>13</b>	<b>6</b>	<b>3</b>	<b>14</b>	<b>4</b>	<b>72</b>
<b>10</b>	Further study	13	4	2	0	6	0	25
	Getting a job	8	6	4	2	5	0	25
	Promotion	8	3	7	2	5	0	25
<b>Subtotal</b>		<b>29</b>	<b>13</b>	<b>13</b>	<b>4</b>	<b>16</b>	<b>0</b>	<b>75</b>
<b>11</b>	Further study	16	1	0	0	0	1	18
	Getting a job	10	0	7	0	0	1	18
	Promotion	9	1	7	0	1	0	18
<b>Subtotal</b>		<b>35</b>	<b>2</b>	<b>14</b>	<b>0</b>	<b>1</b>	<b>2</b>	<b>54</b>
<b>12</b>	Further study	7	5	1	0	1	0	14
	Getting a job	1	7	2	2	1	1	14
	Promotion	1	0	5	4	3	1	14
<b>Subtotal</b>		<b>9</b>	<b>12</b>	<b>8</b>	<b>6</b>	<b>5</b>	<b>2</b>	<b>42</b>
<b>13</b>	Further study	6	0	0	0	2	0	8
	Getting a job	1	5	0	0	2	0	8
	Promotion	1	5	0	0	2	0	8
<b>Subtotal</b>		<b>8</b>	<b>10</b>	<b>0</b>	<b>0</b>	<b>6</b>	<b>0</b>	<b>24</b>
<b>TOTAL</b>		<b>181</b>	<b>82</b>	<b>52</b>	<b>19</b>	<b>48</b>	<b>15</b>	<b>397</b>

B In Year 8, one student ticked two options. Both have been included.

4. How would you describe your religion?									
<b>Year</b>	<b>Muslim</b>	<b>Christian</b>	<b>Buddhist</b>	<b>Hindu</b>	<b>Sikh</b>	<b>Jewish</b>	<b>Other</b>	<b>None</b>	<b>Total</b>
<b>7</b>	20	0	0	0	0	0	0	0	20
<b>8</b>	23	0	0	0	0	0	0	0	23
<b>9</b>	24	0	0	0	0	0	0	0	24
<b>10</b>	25	0	0	0	0	0	0	0	25
<b>11</b>	14	0	1	0	0	0	0	3	18
<b>12</b>	14	0	0	0	0	0	0	0	14
<b>13</b>	8	0	0	0	0	0	0	0	8
<b>Total</b>	<b>128</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>132</b>

5. Do you think your religion will cause you difficulties in the future in any of the following:								
<b>Year</b>							<b>Not</b>	
<b>Group</b>	<b>Situation</b>	<b>None</b>	<b>A few</b>	<b>Some</b>	<b>A lot</b>	<b>Don't know</b>	<b>answered</b>	<b>Total</b>
<b>7</b>	Further study	14	1	1	1	1	2	20
	Getting a job	9	6	1	1	1	2	20
	Promotion	9	2	4	1	2	2	20
<b>Subtotal</b>		<b>32</b>	<b>9</b>	<b>6</b>	<b>3</b>	<b>4</b>	<b>6</b>	<b>60</b>
<b>8</b>	Further study	21	0	1	0	1	0	23
	Getting a job	17	3	1	0	2	0	23
	Promotion	16	2	0	0	5	0	23
<b>Subtotal</b>		<b>54</b>	<b>5</b>	<b>2</b>	<b>0</b>	<b>8</b>	<b>0</b>	<b>69</b>
<b>9</b>	Further study	19	2	0	0	3	0	24
	Getting a job	9	12	0	0	2	1	24
	Promotion	14	6	1	0	2	1	24
<b>Subtotal</b>		<b>42</b>	<b>20</b>	<b>1</b>	<b>0</b>	<b>7</b>	<b>2</b>	<b>72</b>
<b>10</b>	Further study	16	4	0	0	5	0	25
	Getting a job	11	6	3	0	5	0	25
	Promotion	11	4	4	1	5	0	25
<b>Subtotal</b>		<b>38</b>	<b>14</b>	<b>7</b>	<b>1</b>	<b>15</b>	<b>0</b>	<b>75</b>
<b>11</b>	Further study	16	1	0	0	0	1	18
	Getting a job	16	0	1	0	0	1	18
	Promotion	16	0	1	0	0	1	18
<b>Subtotal</b>		<b>48</b>	<b>1</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>54</b>
<b>12</b>	Further study	7	3	0	0	3	1	14
	Getting a job	3	5	1	1	3	1	14
	Promotion	1	3	4	1	4	1	14
<b>Subtotal</b>		<b>11</b>	<b>11</b>	<b>5</b>	<b>2</b>	<b>10</b>	<b>3</b>	<b>42</b>
<b>13</b>	Further study	6	0	0	0	2	0	8
	Getting a job	1	4	1	0	2	0	8
	Promotion	1	5	0	0	2	0	8
<b>Subtotal</b>		<b>8</b>	<b>9</b>	<b>1</b>	<b>0</b>	<b>6</b>	<b>0</b>	<b>24</b>
<b>TOTAL</b>		<b>233</b>	<b>69</b>	<b>24</b>	<b>6</b>	<b>50</b>	<b>14</b>	<b>396</b>

6. How do the subjects you study at Mulberry affect the way you feel about your ethnic origin and religion?

<b>YEAR 7- IMPACT OF SUBJECT CHOICE</b>										
<b>Subject</b>	<b>Ethnic origin</b>					<b>Religion</b>				
	<b>Good</b>	<b>Bad</b>	<b>Neither</b>	<b>Not answered</b>	<b>Subtotal</b>	<b>Good</b>	<b>Bad</b>	<b>Neither</b>	<b>Not answered</b>	<b>Subtotal</b>
English	13	2	5	0	20	12	0	5	3	20
Maths	16	0	4	0	20	14	0	3	3	20
Science	12	2	5	1	20	12	0	5	4	21
Bengali	16	1	2	1	20	16	0	2	2	20
French	10	4	6	0	20	12	1	5	2	20
Spanish	5	1	6	8	20	9	0	6	5	20
Textiles	14	0	6	0	20	12	0	6	2	20
Food tech.	14	0	6	0	20	12	0	6	2	20
Technology	11	1	6	2	20	11	0	6	3	20
Electronics	6	2	7	5	20	10	1	6	3	20
IT	15	2	3	0	20	14	1	3	2	20
History	15	2	3	0	20	15	0	3	2	20
Geography	12	3	5	0	20	13	1	4	2	20
Dance	14	1	5	0	20	12	2	4	2	20
Drama	14	0	6	0	20	11	2	5	2	20
Film	8	3	4	5	20	9	3	4	5	21
Media	6	3	5	6	20	9	0	6	5	20
PE	14	0	5	1	20	14	0	5	2	21
Business	5	2	5	8	20	11	0	5	5	21
Law	5	4	2	9	20	10	3	2	5	20
Sociology	6	1	5	8	20	10	0	5	5	20
RS	13	4	2	1	20	16	0	2	2	20
Other	1	1	2	16	20	8	0	2	10	20
<b>TOTAL</b>	<b>245</b>	<b>39</b>	<b>105</b>	<b>71</b>	<b>460</b>	<b>272</b>	<b>14</b>	<b>100</b>	<b>78</b>	<b>464</b>

<b>YEAR 8 - IMPACT OF SUBJECT CHOICE</b>										
<i>Subject</i>	<b>Ethnic origin</b>				<b>Subtotal</b>	<b>Religion</b>				<b>Subtotal</b>
	<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>		<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>	
English	19	0	2	0	21	16	0	3	2	21
Maths	11	0	8	2	21	12	0	6	3	21
Science	11	2	9	0	22	12	0	8	2	22
Bengali	18	0	3	1	22	15	2	3	2	22
French	5	1	8	8	22	6	0	9	6	21
Spanish	6	1	7	8	22	7	0	7	8	22
Textiles	16	1	4	1	22	12	0	8	1	21
Food tech.	17	0	4	1	22	14	0	5	2	21
Technology	9	0	9	3	21	12	0	5	4	21
Electronics	4	0	10	7	21	5	0	7	9	21
IT	11	2	5	3	21	10	2	5	4	21
History	18	0	2	1	21	16	1	1	3	21
Geography	19	0	2	1	22	16	1	2	3	22
Dance	11	1	8	1	21	11	1	7	3	22
Drama	10	1	7	5	23	9	1	7	6	23
Film	4	0	10	7	21	4	1	7	9	21
Media	5	0	7	9	21	5	1	5	10	21
PE	11	1	9	2	23	8	1	8	5	22
Business	2	0	6	13	21	4	1	5	11	21
Law	3	0	6	12	21	4	1	4	12	21
Sociology	3	0	8	10	21	5	1	4	11	21
RS	18	0	2	2	22	16	0	3	3	22
Other	1	0	1	19	21	1	0	1	19	21
<b>TOTAL</b>	<b>232</b>	<b>10</b>	<b>137</b>	<b>116</b>	<b>495</b>	<b>220</b>	<b>14</b>	<b>120</b>	<b>138</b>	<b>492</b>

NB Two students ticked every box, so that data was not included.

<b>YEAR 9 - IMPACT OF SUBJECT CHOICE</b>										
<b>Subject</b>	<b>Ethnic origin</b>					<b>Religion</b>				
	<b>Good</b>	<b>Bad</b>	<b>Neither</b>	<b>Not answered</b>	<b>Subtotal</b>	<b>Good</b>	<b>Bad</b>	<b>Neither</b>	<b>Not answered</b>	<b>Subtotal</b>
English	15	0	9	0	24	12	0	12	0	24
Maths	14	0	8	2	24	12	0	10	2	24
Science	14	0	8	2	24	12	1	10	1	24
Bengali	22	0	1	1	24	18	0	5	2	25
French	11	1	7	5	24	12	0	9	4	25
Spanish	4	1	3	16	24	4	1	7	12	24
Textiles	11	1	9	3	24	11	0	9	4	24
Food tech.	13	1	8	2	24	12	0	10	2	24
Technology	12	0	9	3	24	11	0	10	3	24
Electronics	12	1	8	3	24	10	0	11	3	24
IT	14	0	8	2	24	10	0	9	5	24
History	15	0	6	3	24	14	0	7	3	24
Geography	11	1	9	3	24	10	2	7	5	24
Dance	10	5	7	2	24	3	13	4	4	24
Drama	10	4	7	3	24	4	10	6	4	24
Film	3	2	4	15	24	2	3	4	15	24
Media	2	1	6	15	24	2	1	8	13	24
PE	12	0	10	2	24	9	0	10	5	24
Business	4	0	2	18	24	3	0	4	17	24
Law	3	0	2	19	24	2	0	5	17	24
Sociology	5	0	3	16	24	3	0	5	16	24
RS	13	2	8	2	25	11	3	10	0	24
Other	1	0	0	22	23	0	0	3	19	22
Music	0	1	0	0	1	0	2	0	0	2
<b>TOTAL</b>	<b>231</b>	<b>21</b>	<b>142</b>	<b>159</b>	<b>553</b>	<b>187</b>	<b>36</b>	<b>175</b>	<b>156</b>	<b>554</b>

**YEAR 10 - IMPACT OF SUBJECT CHOICE**

<i>Subject</i>	Ethnic origin					Religion				
	<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>	<i>Subtotal</i>	<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>	<i>Subtotal</i>
English	14	1	10	0	25	9	0	8	8	25
Maths	14	1	11	0	26	10	0	8	8	26
Science	16	0	9	0	25	11	0	6	8	25
Bengali	19	0	1	5	25	10	0	3	12	25
French	9	2	4	10	25	4	0	5	16	25
Spanish	6	2	3	14	25	2	1	2	20	25
Textiles	14	0	2	9	25	8	0	1	16	25
Food tech.	8	0	2	15	25	2	0	2	21	25
Technology	5	0	4	16	25	2	0	6	17	25
Electronics	11	0	7	7	25	5	0	5	15	25
IT	11	0	3	11	25	5	0	4	16	25
History	12	1	3	10	26	5	0	5	15	25
Geography	12	1	4	9	26	5	0	4	16	25
Dance	7	0	5	13	25	2	0	3	20	25
Drama	9	0	4	12	25	5	0	4	16	25
Film	4	1	5	15	25	2	1	3	19	25
Media	4	4	2	16	26	3	2	0	20	25
PE	10	1	5	10	26	4	0	5	16	25
Business	7	0	4	14	25	2	0	3	20	25
Law	5	0	0	20	25	1	0	1	23	25
Sociology	6	0	1	18	25	3	0	0	22	25
RS	23	0	0	2	25	15	0	1	9	25
Other	1	0	0	24	25	1	0	0	24	25
<b>TOTAL</b>	<b>227</b>	<b>14</b>	<b>89</b>	<b>250</b>	<b>580</b>	<b>116</b>	<b>4</b>	<b>79</b>	<b>377</b>	<b>576</b>

**YEAR 11 - IMPACT OF SUBJECT CHOICE**

<i>Subject</i>	Ethnic origin					Religion				
	<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>	<i>Subtotal</i>	<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>	<i>Subtotal</i>
English	2	0	7	9	18	3	0	5	10	18
Maths	2	0	7	9	18	3	0	5	10	18
Science	2	0	7	9	18	3	0	5	10	18
Bengali	2	1	2	13	18	2	1	1	14	18
French	1	0	5	12	18	0	0	4	14	18
Spanish	1	0	0	17	18	0	0	0	18	18
Textiles	1	0	3	14	18	0	0	3	15	18
Food tech.	1	0	3	14	18	1	0	1	16	18
Technology	1	0	0	17	18	0	0	0	18	18
Electronics	1	0	1	16	18	0	0	1	17	18
IT	1	0	1	17	19	0	0	0	18	18
History	1	0	5	12	18	0	0	2	16	18
Geography	1	0	4	13	18	0	0	4	14	18
Dance	2	5	1	10	18	0	6	1	11	18
Drama	2	5	3	8	18	1	6	3	8	18
Film	1	0	3	14	18	0	0	2	16	18
Media	1	0	0	17	18	0	0	0	18	18
PE	1	0	5	12	18	0	0	3	15	18
Business	1	0	0	17	18	0	0	0	18	18
Law	1	0	0	17	18	0	0	0	18	18
Sociology	1	0	2	15	18	0	0	1	17	18
RS	3	0	6	9	18	3	0	3	12	18
Other	1	0	0	17	18	0	0	0	18	18
<b>TOTAL</b>	<b>31</b>	<b>11</b>	<b>65</b>	<b>308</b>	<b>415</b>	<b>16</b>	<b>13</b>	<b>44</b>	<b>341</b>	<b>414</b>

**YEAR 12 - IMPACT OF SUBJECT CHOICE**

<i>Subject</i>	Ethnic origin				Subtotal	Religion				Subtotal
	<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>		<i>Good</i>	<i>Bad</i>	<i>Neither</i>	<i>Not answered</i>	
English	6	0	6	2	14	4	1	5	4	14
Maths	7	0	7	0	14	5	0	5	4	14
Science	6	0	7	1	14	5	0	6	3	14
Bengali	4	0	8	2	14	4	0	6	4	14
French	0	0	12	2	14	0	0	8	6	14
Spanish	1	0	8	5	14	0	0	7	7	14
Textiles	4	0	9	1	14	4	0	6	4	14
Food tech.	1	0	10	3	14	3	0	6	5	14
Technology	0	0	10	4	14	0	0	6	8	14
Electronics	0	0	11	3	14	0	0	7	7	14
IT	4	0	8	2	14	3	0	7	4	14
History	1	0	10	3	14	1	0	7	6	14
Geography	2	0	8	4	14	2	0	7	5	14
Dance	0	0	8	6	14	0	2	4	8	14
Drama	1	1	6	6	14	1	2	4	7	14
Film	1	0	5	8	14	1	1	3	9	14
Media	1	0	8	5	14	1	0	6	7	14
PE	1	1	9	3	14	1	0	8	5	14
Business	0	0	9	5	14	1	0	6	7	14
Law	0	0	10	4	14	1	0	6	7	14
Sociology	0	0	10	4	14	1	0	7	6	14
RS	11	0	2	2	15	9	0	1	4	14
Other	0	0	3	9	12	0	0	3	10	13
Environ. Sc.	0	0	1	0	1	0	0	0	1	1
HSC	0	0	2	0	2	0	0	0	1	1
<b>TOTAL</b>	<b>51</b>	<b>2</b>	<b>187</b>	<b>84</b>	<b>324</b>	<b>47</b>	<b>6</b>	<b>131</b>	<b>139</b>	<b>323</b>

<b>YEAR 13 - IMPACT OF SUBJECT CHOICE</b>										
<b>Subject</b>	<b>Ethnic origin</b>				<b>Subtotal</b>	<b>Religion</b>				<b>Subtotal</b>
	<b>Good</b>	<b>Bad</b>	<b>Neither</b>	<b>Not answered</b>		<b>Good</b>	<b>Bad</b>	<b>Neither</b>	<b>Not answered</b>	
English	7	0	0	1	8	5	0	1	2	8
Maths	4	0	0	4	8	2	0	1	5	8
Science	1	0	0	7	8	0	0	0	8	8
Bengali	4	0	0	4	8	3	0	0	5	8
French	0	0	0	8	8	0	0	0	8	8
Spanish	0	0	0	8	8	0	0	0	8	8
Textiles	1	0	0	7	8	1	0	0	7	8
Food tech.	2	0	0	6	8	2	0	0	6	8
Technology	0	0	0	8	8	0	0	0	8	8
Electronics	0	0	0	8	8	0	0	0	8	8
IT	2	0	0	6	8	2	0	0	6	8
History	0	0	0	8	8	0	0	0	8	8
Geography	0	0	0	8	8	0	0	0	8	8
Dance	0	0	0	8	8	0	0	0	8	8
Drama	0	0	0	8	8	0	0	0	8	8
Film	0	0	0	8	8	0	0	0	8	8
Media	1	0	1	6	8	1	0	1	6	8
PE	0	0	0	8	8	0	0	0	8	8
Business	1	0	0	7	8	1	0	0	7	8
Law	0	0	0	8	8	0	0	0	8	8
Sociology	1	0	0	7	8	1	0	0	7	8
RS	2	0	0	6	8	2	0	0	6	8
Other	0	0	0	8	8	0	0	0	8	8
<b>TOTAL</b>	<b>26</b>	<b>0</b>	<b>1</b>	<b>157</b>	<b>184</b>	<b>20</b>	<b>0</b>	<b>3</b>	<b>161</b>	<b>184</b>

7. Do you belong to any clubs or groups outside school?

<b>Year group</b>	<b>Yes</b>	<b>No</b>	<b>Not answered</b>	<b>Total</b>
<b>7</b>	8	12	0	20
<b>8</b>	8	10	5	23
<b>9</b>	4	20	0	24
<b>10</b>	9	14	2	25
<b>11</b>	4	14	0	18
<b>12</b>	1	13	0	14
<b>13</b>	2	5	1	8
<b>Total</b>	<b>36</b>	<b>88</b>	<b>8</b>	<b>132</b>

8. If you answered 'yes' to Question 7, how do these activities make you feel about:

<b>Year group</b>	<b>Feelings about:</b>	<b>Positive</b>	<b>Negative</b>	<b>Neither</b>	<b>Not answered</b>	<b>Total</b>
<b>7</b>	Ethnic origin	7	0	0	1	8
	Religion	8	0	0	0	8
	<b>Subtotal</b>	<b>15</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>16</b>
<b>8</b>	Ethnic origin	6	0	2	0	8
	Religion	7	0	1	0	8
	<b>Subtotal</b>	<b>13</b>	<b>0</b>	<b>3</b>	<b>0</b>	<b>16</b>
<b>9</b>	Ethnic origin	3	0	1	0	4
	Religion	3	0	1	0	4
	<b>Subtotal</b>	<b>6</b>	<b>0</b>	<b>2</b>	<b>0</b>	<b>8</b>
<b>10</b>	Ethnic origin	5	0	3	1	9
	Religion	5	0	3	1	9
	<b>Subtotal</b>	<b>10</b>	<b>0</b>	<b>6</b>	<b>2</b>	<b>18</b>
<b>11</b>	Ethnic origin	1	0	3	0	4
	Religion	2	0	2	0	4
	<b>Subtotal</b>	<b>3</b>	<b>0</b>	<b>5</b>	<b>0</b>	<b>8</b>
<b>12</b>	Ethnic origin	0	0	0	1	1
	Religion	0	0	0	1	1
	<b>Subtotal</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>2</b>
<b>13</b>	Ethnic origin	2	0	0	0	2
	Religion	2	0	0	0	2
	<b>Subtotal</b>	<b>4</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>4</b>
	<b>TOTAL</b>	<b>51</b>	<b>0</b>	<b>16</b>	<b>4</b>	<b>71</b>

**APPENDIX 6 – STUDENT FEEDBACK TO QUESTIONS 3, 5 & 7**

**In relation to Question 3, students gave the following reasons as why they thought their ethnic origin will cause them difficulty:**

Year 7	<ul style="list-style-type: none"> <li>• I might not be treated properly (x 2)</li> <li>• It might be case difficulties later on I might forget my english language</li> <li>• Some people might have a grudge against Asian people</li> <li>• I may not be able to get good jobs because ...[sentence incomplete]</li> </ul>
Year 8	<ul style="list-style-type: none"> <li>• Racism people not liking the colour I am</li> <li>• Racism, because people might not give me jobs or promotions of my skin colour</li> </ul>
Year 9	<ul style="list-style-type: none"> <li>• They might think I'm stupid because of the colour of my skin</li> <li>• Getting a job because some people don't like or hate Bangladeshis or Pakis</li> <li>• Racist comments because of my culture or religion</li> <li>• Because I think I'm not good at anything</li> </ul>
Year 10	<ul style="list-style-type: none"> <li>• Prejudice, racism (x 2)</li> <li>• Racism (x 3)</li> <li>• The colour I am</li> </ul>
Year 11	No reasons given
Year 12	<ul style="list-style-type: none"> <li>• Racism (x 7)</li> <li>• Miss out on some opportunities i.e. promotions because of my origin and colour</li> </ul>
Year 13	<ul style="list-style-type: none"> <li>• Prejudice</li> <li>• Racism (x 2)</li> <li>• Racism and prejudice</li> </ul>

*\*Spellings and sentence construction are those used by the students.*

**In relation to Question 5, students gave the following reasons as to why they thought their religion will cause them difficulties in the future:**

Year 7	<ul style="list-style-type: none"> <li>• Their might not be a prayer place</li> <li>• I might need to pray</li> <li>• They may not except me to do what I want</li> </ul>
Year 8	<ul style="list-style-type: none"> <li>• Because some jobs have a lot to do with other religions – this may not be a good way to fit in</li> </ul>
Year 9	<ul style="list-style-type: none"> <li>• I may be restricted</li> <li>• Racism</li> <li>• They don't like that I have duties to do eg pray</li> <li>• Getting a job as I said before in Question 3 [<i>because some people don't like or hate Bangladeshis or Pakis</i>]</li> <li>• Racist comments bullying by other cultures</li> <li>• its to do with uniforms usually to do with jobs like this (short skirt, short top, no skarf, etc)</li> </ul>
Year 10	<ul style="list-style-type: none"> <li>• prejudice</li> <li>• we all have different beliefs of whats right and wrong</li> <li>• prejudice against hijab – scarf and dress</li> </ul>
Year 11	No reasons given
Year 12	<ul style="list-style-type: none"> <li>• due to dress code, eg scarfs</li> <li>• dress code which they will not except, scarf and (burka)</li> <li>• racism (x 3)</li> </ul>
Year 13	<ul style="list-style-type: none"> <li>• open scarf for jobs</li> <li>• my dressing code may cause problems at work and getting promotions</li> <li>• because I wear Hijab and Jilab there will be a few prejudices</li> </ul>

*\*Spellings and sentence construction are those used by the students.*

**In relation to Question 7, students stated that they belonged to the following clubs and groups outside school:**

Year 7	<ul style="list-style-type: none"> <li>• Amaal/Amals Girls Group</li> <li>• Tower Hamlets Youth Club</li> <li>• Youth Clubs [unspecified]</li> <li>• Bangladeshi heritage classes</li> <li>• Bangladeshi heritage Club [school?]</li> <li>• Gymnastics/dance [school?]</li> <li>• Homework Club [school?]</li> </ul>
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Year 8	<ul style="list-style-type: none"> <li>• City Girls Club (Bishopsgate Club – Boys and Girls)</li> <li>• Keen Student School</li> <li>• Girls Guide</li> <li>• Study Support [school?]</li> <li>• Helps us with H/w and bullying [no details given]</li> <li>• Religious group</li> </ul>
Year 9	<ul style="list-style-type: none"> <li>• Islamic gathering/talks</li> <li>• Can't remember the name of the clubs I belong to</li> <li>• Keen Student School</li> <li>• Netball, basketball, flower arranging [school?]</li> </ul>
Year 10	<ul style="list-style-type: none"> <li>• Bangladeshi Youth Movement (BYM) (x 6)</li> <li>• City Girls Club, Bishopsgate Youth Club</li> </ul>
Year 11	<ul style="list-style-type: none"> <li>• Youth Club "Golden Moon Youth Project"</li> <li>• Opera for Tower Hamlets (x 2), Art &amp; Design, Dance &amp; Drama</li> <li>• Tower Hamlets Project</li> <li>• CYM (Centre for Young Musicians)</li> <li>• Drama at the Brady Arts Centre</li> </ul>
Year 12	<ul style="list-style-type: none"> <li>• Brady Arts Centre</li> </ul>
Year 13	<ul style="list-style-type: none"> <li>• I run a young girls group [details not given]</li> <li>• A religious sisters group</li> </ul>

*\*Spellings and sentence construction are those used by the students.*